The Inquirer

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LIGHT FROM DELHI?

THE Third Assembly of the World Council of Churches is now meeting in New Delhi. Dr. H. Faber of Holland, the President of the International Association for Religious Freedom will be there as an observer in his capacity as President. It is the first time that the I.A.R.F., to which the Unitarian bodies in this country and the U.S.A. are affiliated, have sent a representative to be present at the meetings. An observer presumably cannot take an active part, but behind the scenes he can take notice and be noted.

And the changing pattern of secular as well as ecclesiastical events will be indicated by the application of the Russian Orthodox Church for admission as a member.

It is a foregone conclusion that the Church will be admitted.

The theme of the Assembly is, "Jesus Christ, the Light of the World".

Inter-Communion

Dr. Ramsey, the Archbishop of Canterbury, will be there also. It is likely that no one will speak more eloquently upon unity than he. But before he left for the Assembly he received two letters, not upon Assembly matters but upon unity in the Anglican Church. Two or three weeks ago, 32 Anglican theologians, 5 of them heads of theological colleges, wrote him an open letter, printed in the *Times*, pleading for inter-communion between Anglicans and Nonconformists. This aroused one of the tensions in the Anglican Church. A large number of prominent Anglican laymen sent a letter to the Archbishop saying, in effect, that they would have nothing to do with inter-communion, and that it is contrary to Anglican doctrine.

What has the theme, "Jesus Christ, the Light of the World" to say on this matter, not in New Delhi but in Canterbury? It is known that inter-communion could split the Church of England.

Difficulties About The Mind of Christ

There are difficulties, it would appear, about the mind of Christ upon inter-communion, particularly among those who claim to have some right to know what the mind is. To those who have no such claim but a simple working knowledge of Jesus of Nazareth of the Gospels, inter-communion, for those who wish to take part, seems to be an act of Christian communion. The mind at least of Jesus of Nazareth would approve. Any other thought makes nonsense of the central figure of the Gospels. The unity, or lack of unity, of the Christian Churches has nothing whatever to do with the mind of Christ; it has everything to do with the various dogmas created in his name.

A Jesuit Definition

The mind of Christ, according to a Jesuit priest, Father Brodrick, in his life of Saint Francis Xavier, works in a certain way.

> "The mercy of Christ our Lord (he writes) is not limited by the Seven Sacraments which he instituted to be the normal channels of sanctifying grace. He can produce in men's souls the effects of the Sacraments without the Sacraments, and may have seventy times seven other and secret channels to bring his salvation to millions of human beings the world over who worship Him as the unknown God and believe in his justice. Contrary to civil codes, the code of the Catholic Church declares that ignorance of the law, provided it be inculpable ignorance, is a complete excuse for the law-breaker."

If anyone is prepared to penetrate Catholic language, and the Catholic attitude, this is a statement of comprehension. The mind of Christ, according to this statement, is infinitely greater than the Sacraments and consequently infinitely greater than the divisive forces of the churches. Let this stand and be applied to the following situation.

In the great Catholic country of Italy there is a large and powerful Communist party. Not all the influence of the Church has been able to prevent this. Similarly, all the influence of the powerful Communist party and the general pungent criticism against the Church has been unable to prevent men from joining or remaining members of the Catholic Church.

May it not be that the mind of Christ—if this is the expression to be used—communicates to individual persons and not to bodies? The mind, it would appear, allowing for "inculpable ignorance", may just as well speak to a Communist as to a Catholic, and to a Catholic as well as to a Communist.

Irrespective of Creed?

"Jesus Christ the Light of the World" may well need to be interpreted in a manner that is not likely to take place at Delhi—that wherever men are looking for their soul's good there unity is to be found, and there somewhere is the universal church.

And if this is so, this unity is not likely to be realised in formularies which in their very nature must exclude many. Will the light from Delhi shine for all men everywhere, irrespective of creed, non-creed, or belief?

Everyone already knows that it is unlikely, and everyone knows that this repudiates what is called the mind of Christ.

THE MINISTRY

PRESIDENT'S ADDRESS AT WELCOME SERVICE

THE Annual Service of Welcome and Recognition to new ministers was held at Great Meeting, Leicester, on Friday, 27th October. The service was conducted by the Rev. A. B. Downing and the President, the Rev. Harry Smith, received the following into the ministry: the Revs. P. Jones, A. Kirby, J. McClelland, E. W. Phillips, D. Webster, G. Weary and in absentia E. R. C. May.

In his address Mr. Smith said:—

> "*Promising to esteem them for their work's sake, to encourage them in their labours and to maintain and strengthen them in their several ministries.*"

So, we, and the people of whom we are representative, stand obligated to these our brethren to whom we have given recognition and welcome, and to all who, like them, exercise a ministry among us. It is of this shared obligation, from which none of us can claim exemption, that I would speak simply and briefly. Briefly, because in speaking of the more intimate of human relationships our hearts have discovered that few words often serve better than a multitude—and it is with a very intimate human relationship that our hearts and minds are now concerned.

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This obligation, into which we freely enter, rests upon an act of faith which through forty years or thereabouts has never ceased to surprise me, and sometimes to stagger me, the faith that, within the providence of God, a man fallible as we are fallible, not free from the doubts and fears with which we have to battle, shall be to us a quickener of our spirits, awakening our hearts and minds to that of the Divine which life mediates to us, in joys and sorrows, in enduring satisfactions and enduring perplexities, in all that is symbolised by the agony of Gethsemene. In faith we look to this man to help us find the answers to the questions which most deeply disturb us, and to keep our hearts courageous when we must abide with unanswered questions. We expect him to walk graciously and helpfully amid the secrecies of each of our hearts, the intimacies of our souls. That is the work of a minister: if it is not, I have been long mistaken.

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Promising to esteem them for their work's sake—involved in this esteem is the faith that through this work good shall be done to our souls, individually and collectively, in our separateness and in our togetherness. *When* this work is to be done cannot entirely be determined by a time-table; *how* it is to be done cannot be determined by a pattern. The time will be determined by our need and our willingness to tell of our need or by the minister's sensing the need of which we are too shy to tell; the how will be determined by the coming of his heart and ours into the unity of perfect trust. There is no other way by which this work can be done; our esteem of the minister for his work's sake must flower into a willing, warm trustfulness of the man, if, within the providence of God, his work is to be well done.

When a minister's work is to be done cannot be governed by the clock. God's command and human need are not subservient to man-made timepieces. Nevertheless, in a community which professes to believe, as we do, in the ministry of the spoken word, the clock cannot be ignored: such a ministry presupposes a time to speak and a time to hear—and, that things may be done decently and in order, it has not been thought fitting to leave that time to the chance coincidence of the inclinations of the speaker and the hearers, and, if we do truly esteem the minister for his work's sake we shall not lightly regard the moral obligation to be present to listen when he fulfils the moral obligation to be present to speak. To be heedless of that obligation is a moral delinquency, indicative of a lack of esteem of the minister for his work's sake. I am not unaware that some of us who have to do the speaking often manage to deliver nothing better than what, if I remember rightly, a chairman in Hardy's "Under the Greenwood Tree" called "a good gunnable sermon"—but that is no good reason for neglecting the ministry of the spoken word—within the providence of God men are saved by the "guessing" they do when the sermon is ended.

We receive these our brethren promising . . . to encourage them in their labours and to maintain and strengthen them in their several ministries. As a minister I am content to leave the interpretation of that obligation to alert minds and generous hearts. If, for a moment, I may speak as though I were a layman, I think I would say "The discharge of this part of our shared obligation depends upon our practice of the Golden Rule—to do unto our ministers as we would they would do unto us *if we were ministers*".

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Having a rather good forgettory I am not sure whether custom requires that on this occasion my words should in the main have been addressed to my newly welcomed brethren. Well, brethren, there are texts with which men live—and the one I have lived with happens to read "A man's heart is apt to tell him more than seven watchmen upon a tower", and, if I have departed from custom, it is because I have faith in your own hearts' telling and in your loyalty to it. I will finish with a wish, for each of you, which is sincerely my own, but expressed in the words of another, words spoken by Dawes Hicks to the students of Carmarthen College, in tribute to his friend Principal Walter Evans. "When at length your work is done . . . may men be able to speak of each of you, as they can now of him, as one:

> "Untired in charity, of cheer serene,
> Careless of gold, or breath of praise to earn,
> Childhood or manhood's ear content to win,
> And still as glad to teach as meek to learn."

A LAYMAN'S DIARY

November 5 (Sunday). An awkward combination of date and day of the week! Educationalists, magistrates, politicians and other pundits who unite (with little justification, as it seems to me) in deploring The State of Modern Youth, and then blame everything (with equal lack of justification) on The Parents, should spare a little sympathy for the perplexities which beset the conscientious parent when Guy Fawkes Day falls on a Sunday. I should like to see a Gallup Poll of parents on the subject: it could include, among other things, the following simple questions:

1. Arrange in descending order of moral obliquity the following practices:
   (a) Letting off fireworks (i) in September (ii) in October (iii) in November, before November 5;
   (b) Where November 5 falls on a Sunday—
   (i) letting off bangers on November 5;
   (ii) letting off non-bangers on November 5;
   (iii) attending someone else's firework party on November 5 at which only non-bangers are let off;
   (iv) attending ditto ditto at which bangers are let off by (α) the hosts alone, (β) one's own children as well.
2. Were the grounds on which you reached the above conclusions (a) religious (b) moral (c) social (d) a woolly combination of all three and more besides, extremely difficult to uphold by rational argument?
3. After you reached your conclusions, did you (a) keep them to yourself (b) try to persuade your children to share them (c) enforce them (ha ha)?

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For ourselves, we had meant to let our fireworks off yesterday (Saturday) to give the neighbours a peaceful Sunday. Then Jamie and David were invited to a party at a friend's house—guests *not* to bring any fireworks, as there were plenty.

So it was agreed that our non-bangers could be let off tonight. This afternoon a family along our road invited the two boys to join their firework party tonight. This landed us in the following exercise in casuistry: "Can we go?" "Yes" "Can we take our fireworks?" "You can take the ones that don't bang" "If they are letting off bangers, can we take our bangers?" "No" "If they are letting off bangers, are we to come home?" "Well, no, you needn't." "Then why . . . ?" "Run along now or you'll be late." We found afterwards that tonight's hosts, who are Roman Catholics, were at pains to make it clear that they were celebratihg, not 1605, but the birth of Viscount Linley and the birthday of His Holiness John XXIII. So that probably makes it all right. I'm glad the problem of a Sunday Bonfire Night doesn't arise again till 1967!

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Dr. Leslie Weatherhead, in *About Religion* (ITV), recalled tonight that when the City Temple was badly bombed during the war he received a letter from a prominent member of a neighbouring church telling him quite solemnly that this was a judgment on the congregation for having such a heretic for a minister. A week later his correspondent's church received a direct hit. I was told recently that there was a Unitarian minister among the 75 victims of the Tay Bridge railway disaster in December, 1879, and that his fate was widely held at the time to have been a judgment on *him*. My informant, who was born not long after the event, says that when he was told this story as a boy he wondered what the other 74 had done. Has any reader any idea who the Unitarian minister was? He is not mentioned in a recent book which gives a fascinating account of the circumstances leading up to the collapse of the bridge: *The High Girders* by John Prebble (Pan Books, 2s. 6d.).

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November 8. In a documentary programme tonight called *Protest*, Granada TV examined a number of movements, in this country and abroad, which have sought to achieve political and social aims by various forms of civil disobedience: these included the "sit-ins" at lunch counters in the Southern United States, the work of the Suffragettes, and the activities of the Mosleyites in the 1930s. The presentation was rather bitty, but it was worth seeing for one item: namely, 15 minutes of film about the Trafalgar Square sit-down (on September 17 last) by followers of the Committee of 100. I yield to no one in my respect for the sincerity and courage of people who are prepared to face imprisonment for a cause they utterly believe in, but I must say that these film shots gave me the creeps. One felt that many of the demonstrators were revelling in the satisfaction of venting their feelings on a visible tangible enemy—only in this case the enemy was the police. I hope that the scenes of September 17 will never be repeated. The excellent relationship which exists between the British public and the police is no accident, but a unique creation, laboriously built up during the last 130 years: it should not be jeopardised for any political cause, however high-minded.

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November 10. I have enjoyed reading the report (in today's *Inquirer*) of the Leicester meeting of the General Assembly Council last month. Each sentence of the report hints at a mountain of devoted work being carried on, unsung, by officers, committee members, sub-committee members and individual Unitarians, often alas unidentifiable, as we are told so little of the details. Just as Edward Crankshaw (or Victor Zorza) scans the back pages of the *Pinsk Post* (or the *Tomsk Tribune*) for news of an impending crisis in collective beetroot farming beyond the Urals, so does one peer at these laconic lines, trying to read the exciting story behind them. All sorts of questions suggest themselves. Why are we not to be represented at the City Temple "1662 Service" on August 24, 1962? What two Social Service Department items have been referred for action to the Assembly's General Purposes Committee? Who is publishing the proposed *History of English Presbyterianism*? And, perhaps most important of all, what *is* the proposed new scale of ministers' stipends, of which only a single tantalising paragraph is given? It *may* be that *Inquirer* readers are not interested in knowing more than the bare details that are given in the report on these and several other topics; but I should prefer to feel that there exists in fact a deep and wide reservoir of interest, which would welcome much more "hard news" about the work the G.A. is doing.

RE-THINKING RELIGIOUS EDUCATION

A London Conference

A call for an over-all plan for religious education covering Sunday School, Y.P.L. and adult membership in local congregations was made by the Rev. Sidney Knight when he addressed a conference called by the London Unitarian Sunday School Society recently to discuss the problem of "Re-thinking Religious Education."

The Rev. Tom Dalton of Ilford presided and said he felt deep concern about the state of the movement's Sunday Schools. Among adults there was indifference towards them, some of the schools were no more than social bodies which just kept children off the street. There was no clear coherent pattern of religious education. In our ranks there was a lack of denominational consciousness. If our faith was to have vitality in the future there was need for religious education for both adults and the young. He felt that at this time the denomination was fighting for its very existence.

The Rev. Sidney Knight spoke of the Sunday School situation at Stand, where he was minister; a situation which was typical of many places. In recent years there had been a decline in the older age levels among Sunday School scholars. Six years ago in Stand they had scholars up to twenty years of age. Now there were none over fifteen years. He wondered whether the traditional name "Sunday School" was not in itself a barrier to recruitment. It meant for many young people an occasion when Bible stories were related or stories with a moral behind them which the scholar did not feel fitted in with his experience.

The present trend suggested that there was no clear indication among us as to what we were trying to do and sometimes we were attempting the right thing but in the wrong way.

Mr. Knight went on to indicate that when he used the words religious education he had something in mind broader and more comprehensive than religious instruction which most often was restricted to biblical teaching. Religious education was something aimed at helping people to live satisfactory, healthy, integrated lives; something which gave life meaning and purpose. It had to present a vision of what life might be.

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The speaker turned next to questions of organisation of religious education within the movement itself. He urged that the deepest need was for co-operation between Sunday School, Youth and Congregation. There were District Associations which never had reports on local Sunday School work. The link between some District Associations and the Y.P.L. region was not always strong. At headquarters level co-operation had been achieved and the religious education department successfully brought the three strands together.

The Rev. E. D. Davies also spoke of some of the deficiencies he had met with in the course of his ministry in different places. He, too, had met with this lack of co-operation and indifference on the part of congregations to Sunday School work. Congregations were content to let Sunday Schools meet in dirty, miserable rooms. He had known classes to be held in cloak rooms and cellars. Again there were occasions when congregations insisted that children should be brought to adult worship even though this had little meaning for the scholars. There was also the question of finance. Sunday Schools had often to rely

solely on the pennies the scholars contributed. The local church contributed nothing at all. He had known, too, schools which had lacked the tools for their job, paints, seeds, bulbs.

What was needed throughout the movement was an entirely new attitude on the part of adults towards adolescents and the young. There was no doubt that in the schools there were many good teachers doing a good job but there were others who did not know what to do. Better teaching standards were required and he urged preparatory classes for teachers. For scholars the contrast between Day school and Sunday School teaching at the moment must be terrific. The preparatory class for teachers could be of incalculable value. It provided a place where teachers could exchange ideas and for it he favoured one per cent instruction and nine per cent discussion.

In this connection Mr. Davies made reference to the local discussion groups initiated through *The Inquirer* a few years ago and spoke of the help these proved in his own congregation and of the religious education value that came to the members as they got together their findings for publication.

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Dr. K. Dalton related how in Ilford the young people themselves did not want the change of name from Sunday School to Junior Church. They felt they could get more of their friends to join if they asked them to come to Sunday School. Mr. John Wilson thought a new name was needed. The successful evangelical movement for young people had the name "Crusaders"; something like that was wanted. Another speaker felt that we tried to cover too much and as a consequence tended to be vague in teaching. Mrs. Rosemary Goring stressed the importance of the personality of the teacher. Asked what qualities the teacher should have most she suggested these needed to be integrity and sincerity, a concern for the whole child.

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An interesting contribution came from Mrs. Arciszewski who runs the Parents' Circle in connection with the National Unitarian Fellowship. This links 25 families together by the circulation of fellowship books in which members write about matters of concern to them and in which Mrs. Arciszewski inserts information and literature which might be helpful. Among topics raised in these books were such questions as "What value have bed-time prayers"? What does one do about telling the child about the difference between telling the truth and telling lies, and when it is permissible to tell white lies?" Some of the parents contributing to these symposiums were newcomers to Unitarianism and spoke of the rich experience they had found in coming over.

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Something of the religious education situation in the Metropolitan district of New York where he had served for thirteen years was related by Rev. Gerald Weary, newly come to Rosslyn Hill Chapel, Hampstead. There had been 250 children in his Sunday school divided into classes of an average of fifteen. There was also a waiting list and a careful check was made of attendances, and after six absences the scholars were dropped from the roll and their places filled. The scholars met in bright, cheerful rooms, fitted up with essential requirements, and the church expenditure for the work was budgeted at £4,000 per annum. In re-thinking religious education he saw the essential task that of ensuring that religion was made relevant. He drew an interesting comparison between the divisions in the tides of the spirit which Joachim of Flora had drawn in the past—the age of the spirit, the Father and the Son—and with those which had influenced Unitarianism and which he expressed as spirit, reason, humility and love. We had to try to relate the three to one another.

Further discussion followed and then concluding devotions were conducted by Rev. G. Kereki of Croydon.

A.P.

Gift Day

Chapel Lane Chapel, Bradford. During the War years we found it impossible to organise Bazaars and, instead, decided to hold a Gift Day. It has proved very successful. Our Minister sits in the Vestry from 2 p.m. to 6 p.m. one day in the year (this year October 21st).

The money pours in, each year advancing on the previous year's figure. Last year we received £700 (one hundred pounds of this given for a special improvement in the Church). This year £600 has been donated and we have been advised of more to follow.

There is little work or worry attached to this method of raising money and we can recommend other Churches to adopt this system.

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UNITARIAN BELIEFS AND DISBELIEFS ABOUT JESUS

By Bruce Findlow

UNITARIANS are better known for their denials than for their affirmations, but their beliefs about Jesus are far more positive, and more relevant to the business of living than their disbeliefs. Unitarians disbelieve a great deal in the Christian creeds; for example, of the Apostles' Creed, " suffered under Pontius Pilate, was crucified, dead and buried " is all that most Unitarians can accept.

Unitarians reject the creedal beliefs about Jesus for a number of reasons: because some of the claims offend human reason, some of the beliefs are obscure, uncertain or in conflict with each other, some of the statements give us an unworthy picture of God. We see these ancient Christian statements as human attempts to express an understanding of two real things; the being of God and the man in history called Jesus: statements made at a particular time by men like ourselves, influenced by their own knowledge, experience and situation. Unitarians believe in the reality of God and the fact of the life of Jesus, but they reject much in these statements of the Christian Church as being untrue or unwise or insufficient.

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The positive beliefs of Unitarians about Jesus are not all the same because the evidence on which they must rest is neither clear nor complete and therefore requires personal interpretation, which there has always been, not only among Unitarians. Unitarianism allows full freedom for beliefs about Jesus to develop and change in a particular church and in particular minds, and it allows differing beliefs about Jesus to exist happily side by side in its churches and in its Assembly.

It follows that we cannot find these Unitarian beliefs in any one document or place; we must seek them in the words of individual writers. Using the 1930's as an example we find three Unitarians, William Bottomley, Herbert Rossington and Randall Jones seeing Jesus differently, but all finding him to be human and worth following, all deriving their own faith from what he said and did.

" . . . We are left with the impression of a vivid personality who commands our love and reverence . . . . He claims our loyalty in his own human right; when we are true to his spirit we are true to the highest that we know. He will not come again . . . in a sense, he has never left the world."

" The great quest to which we are committed as followers of Jesus is that of the living God whom he encourages us to address as 'Our Father' . . . . That at least is the unequivocal meaning of the self-asserted spiritual role: 'I am the way, the truth, the life'."

" We accept him as our ideal man, in a practical way, by striving to carry out his supreme commandment to love one another."

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Again, a group of Unitarian scholars said in *A Free Religious Faith* (1945): " The records reveal a powerful personality of great mental and spiritual calibre, not only a spiritual genius and prophet, but also a poet, a sublime figure with a magnificent vision of life for the children of God ". Wallace Tavener wrote in 1943: " What continues for us is not the miracle-working blood of a slain god, nor even the sentimental picture of the suffering beloved, but the vigour of a teaching which still moves and judges us ". And once more, Principal L. A. Garrard in *The Historical Jesus* (1956) said of his long and continuing study of the Gospels: " I can only say that, speaking for myself, I do again and again have the feeling that I am in the presence of a forceful religious teacher with a personality all his own . . . . . The supreme affirmation of Christian discipleship is not ' I believe ' but ' I follow ' ".

Unitarians disbelieve many of the traditional claims made for Jesus but in their place they put positive and compelling beliefs of their own which lead to action here and now. Unitarians believe in Jesus as a man to follow not as a God to worship.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Humanism

Sir ; Concerning your article in the *Inquirer*, dated October 21st, I have for some time past thought quite a lot concerning the conception of God. It seems to me that what is happening in people's minds now, is what happened a decade ago concerning the Devil. In early times there were two beings. The Devil and God, both real personalitites, the one controlling the underworld, the other the Heavenly regions. The real personality of the Devil is narrated in the story of the Temptation. For a great number of people, time has wiped out this conception of the Devil, he has been " de-personified ", and although the expression is still used, it is now only considered as the evil desires in man.

On the other hand God has held his personal place in religion and is referred to as " Thou, He or Him " and here I suggest is where the change is taking place. People are de-personifying God, and there is for them, no person in Heaven as such. No longer is it " Thou, He or Him " but " It "—the undefinable power, within and around all life in its richest and best.

There still remains however, in both fields of thought, the eternal struggle between good and evil, right and wrong, as in olden days the struggle was between the Devil and God.

The great difficulty which has to be faced is when these modern thinkers wish to attend divine worship in our existing churches. No longer can they sing the hymns about God which refer to " Thou, He or Him ". No longer can they say or sing the Lord's Prayer or even read the Bible, nor can they take part in the usual type of prayers. Their God, if they can use the expression, is divorced from all personalities, and this is where I cannot see the two conceptions joining in the same service.

Manton Church. W. Higham.

" A Time for Greatness "

Sir : I would like to express my appreciation to you for printing an extract from a sermon by Dr. Preston Bradley under the above heading.

(continued on next page)

Can anything be done to help children with hunger-swollen stomachs?

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HELPERS WANTED to distribute Oxfam "Hungry Child" cards, a few hours' spare time in evening and weekends to call for and deliver. Write to 17 Broad St., for explanatory leaflet.

In his second paragraph he touches the point of so much that is wrong when he states "it is proverbial and almost axiomatic that human nature seems to be so constituted that the very people you try to help the most are frequently the people who will turn on you."

How can we expect nations to think and work in a right way when even in churches the wrong he points out is so often done. We must (if our Christian living means anything at all to us) as individuals work together in our Church life for what we feel is right and then the influence will spread beyond the walls of our particular church building.

At the moment all churches are suffering from indifference and surely is the testing time as never before in history. As Dr. Bradley says "this is the hour for greatness; this the the hour for courage".

Yours, (Miss) Gladys B. Chadwick-Rider

Manchester.

An Appeal

Sir: Since 1785 the Kidderminster Unitarian congregation, the New Meeting House, has possessed the pulpit from which Richard Baxter preached during his ministry at Kidderminster Parish Church. It is a Jacobean pulpit and bears the date 1621. In view of the fact that next year, 1962, it will be three hundred years since the great ejection of clergy which Baxter laboured so hard to prevent, the congregation is having it renovated and has decided to use the renovated pulpit in place of the one at present in use.

This work will cost about £400. The members of the New Meeting House are doing what they can towards this, and have already arranged for an initial contribution of £100. In addition the John Gregson Trustees have promised a grant of £60 and the Council of the General Assembly one of £40. Another £200 is still required.

Contributions from your readers who share in our regard for Baxter will be very welcome. There must be many Unitarians up and down the land whom we are unable to approach personally who would wish to be associated with this commemoration of so emphatic a spokesman on behalf of a comprehensive church. Such donations should be sent to the Treasurer of the New Meeting House, Mr. W. J. Church, 527 Chester Road South, Kidderminster, Worcestershire.

The Service of Reconsecration of the Baxter Pulpit will be at 11 a.m. on May 20th, 1962. The Preacher will be the Rev. Roger Thomas, Librarian of Dr. Williams's Library, where so many of Baxter's manuscripts are kept. The 1962 President of the General Assembly, Mr. Kenneth Street, will also be taking part in the Service.

On behalf of the New Meeting House, Kidderminster,

Kidderminster. Yours faithfully Edgar W. Hill, Minister.

News Review

A Criminologist

The Rev. John Rowland, minister of the Brighton Unitarian Church, is a busy author. One of his interests is crime. His latest book on the subject is "Murder Revisited" (John Long, 21s. net). For one reader it is his best book: excitingly constructed, well written, and with an able command of detail.

He retells two well-known poisoning cases of the 'twenties, that of Armstrong and Greenwood. Both men were lawyers. One, Armstrong, was found guilty, and the other not guilty. A study of crime of this nature is a study of the strange quirks and twists of personality, and John Rowland shows his interest in this.

There are many who would find this book of absorbing interest.

E.G.I.

Jesus in Technicolor

Before starting to film *King of Kings*, the producer, Samuel Bronston, had an audience with Pope John XXIII, with whom he discussed the script. What happened at the interview is not known, but this much is certain: there is nothing in this film which could cause offence to a devout Roman Catholic. For example, Jesus is represented as an only child, the idea that his mother had other children not being compatible with the Doctrines of Perpetual Virginity. Mary is represented as all-wise and all-knowing: right from the beginning she understands perfectly the nature and significance of her son's mission and seems to have a clearer foreknowledge of his death than he does himself. John, the fiery-tempered fisherman described in Mark as a "son of thunder", appears as a rather effeminate teenager, affectionate enough to fit in with the theory that he was the Beloved Disciple, young enough to fit in with the notion that, more than sixty years later, he sat down and wrote the Fourth Gospel. Peter, the only apostle who really comes to life in the film, has, as one would expect, a rôle of unique importance: acknowledged by Jesus right from the start as the rock upon which he would build, in the last scene of the film he leaves his fellow-disciples and goes off on his own—on the first stage, presumably, of his journey to Rome.

Apart from these minor concessions to the demands of the Holy Office there are a number of major ones to the even more pressing demands of the box-office.

There are a few redeeming features, but they cannot begin to make up for the total failure of the film to make any kind of spiritual impact. We are regaled with vast quantities of jam, but we look in vain for bread. If we desire this we shall have to wait in patience until the Swedes or the Italians produce their versions of the story—in black and white, and on a narrow screen. In the meantime we can console ourselves with the knowledge that the Book of the Film makes excellent reading.

Jeremy Goring.

Ink that Inspires

Great Women of Faith (Edith Dean 17/6, Independent Press) is precisely its title, a fine Christmas award for thoughtful girl that will inspire many. Out of a hundred it deals with four Unitarian women. From early days, through the middle ages, to modern times, the reader sees women help mankind. Women built churches, women wrote hymns, women did all manner of good works: the Suffragette comes to spiritual triumph.

The Cruel God (Margaret Crook $3.50, Beacon Press) is impressive study of the Book of Job: who wrestles with the Bible masterpiece emerges a changed man: this indeed is mysticism. The writer advances evidence that the book is of differing dates; fine research with imaginative picture of succeeding teachers adding to the text then extant. She amplifies the known idea that it was the liberal spirit of a far epoch.

Magnus Ratter

Centenary Celebrations

On Sunday, November 5th, a Centenary Service at Pudsey Unitarian Church was conducted by the Rev. Maurice Bonner, who also composed a hymn specially for the occasion. The sermon was preached by the President of the General Assembly, the Rev. Harry Smith. The Church was full to capacity and everyone admired the new decorations which are in pastel shades of blue, beige, cream and white. Tea was served after the service to 150 people.

The entire weekend was a great success and it was heartening to see so many old and new friends.

United Nations Sunday

BOSTON.—A service for United Nations Sunday, arranged at the request of the Boston branch of the United Nations Association, was held on October 22nd, at Spain Lane Unitarian Chapel. It was attended by His Worship the Mayor and Town Clerk, wearing their robes of office, accompanied by many Councillors and Borough officials. The first lesson was read by the Mayor, who is President of the local branch of the Association, and the second lesson by the Treasurer, Mr. A. W. Isaac, Jun. There was a very large congregation, and all stood during the reading of the Preamble of the United Nations' Charter. The subject of the sermon preached by the Rev. Henry Hall was "The Vision of World Peace" in which he pleaded for a greater faith in the divine possibility of working out the purpose for which the United Nations came into being sixteen years ago.

Lakeside Conference 1962

The British I.R.F. Committee is already organising '62 conference programme when we are hosts to the sub- or "European IRF". George Craig is conference manager. We have a wonderful site, a YMCA camp on the shores of Lake Windermere. Conference dates, please note, Saturday, July 14th to 21st, 1962. We can expect full contingents, even from the U.S.A., and hopefully from France. Second week plans include canal cruising, Dormobile touring in Ireland, holiday in Edinburgh and the Scottish Highlands, Pony trekking, hiking and hostelling in the Lakes and Wales, all to end with a "real" International FLAGG WEEK-END July 27th to 30th.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 26, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. COLIN GIBSON
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11, Rev. P. B. GODFREY, 6.30, Student
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN MCLACHLAN
BEWELL GREEN, Old Meeting House, 11, Mr. J. NICHOLSON
BILLINGHURST, Free Church, High Street, 11, Rev. JOHN KELLY
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (December 3), Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. E. B. VALLANCE
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Dr. D. C. ARTINGSTALL
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30, Councillor G. E. HILBERT
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Rev. J. B. TOWERS
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11, Visitors
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well 11, Sunday School, 6.30, Rev. JOHN M. QUIRE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Mr. F. A. FITZPATRICK
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHIPPENHAM CHAPEL, Allington, 10.45 and 6.30, Rev. KENNETH TWYDEN
COVENTRY, Great Meeting House, Hales-hall Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRIPPLEGATE, Unitarian Church, Stevenage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. REBEIZ
DENTON, Wilton Street Chapel, 11 and 6.30, Student
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mr. E. H. COULSON
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VIVIAN
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. PEARSON
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WESTWOOD
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINSMAN
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT
DUNDEE, Unitarian Church, 53, Commercial Road, 11, Rev. DOUGLAS WORSTER
EDMONTON, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FOGGON
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLADSTONE, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KIRBY
GLOSSOP, Fisher Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRE
GORNAL, Meadows Chapel (Farmersbank), 6.30, Rev. G. MAXEL REARDS
GUILDFORD, Ward Street Church, 11, Rev. J. R. WALKER
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HARTLEPOOL, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HELTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORNCHURCH, Wantling Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PEARS (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Booth Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Blenheir Unitarian Church, Joseph Street, 3, Rev. B. L. GUILLAND
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GUILLAND
LEICESTER, Northampton Road, 6.30, Mrs. G. J. EVANS
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DRUMMOND
LEWES, Westgate Chapel, 11, Miss E. M. BLENCOWE
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMPHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Brodie Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MUNRO
LIVERPOOL, Gateacre Chapel, 11, Rev. ERIC PHILLIPS
LIVERPOOL, Hamilton Road, Tuebrook, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Rev. ERIC PHILLIPS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. RUSH SHORT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SMART
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. WALDO C. BAYLIS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service Rev. R. E. GRIMWOOD)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. GERALD WEARY
LONDON, Hanwell High Road, 11, Rev. E. D. BROWN, 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. W. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. W. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GRIFFISS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Dr. DENNISON THOMAS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. JAMES GRIFFISS
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. RAYMOND H. BARNES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Stapleton Road, 6.30, Miss I. M. HARRISON
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MALVERN, Friends' Meeting House, Orchard Road (by permission), 3 (third Sunday of each month)
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOOKER
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. HILL WARING, 6.30, Student
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. F. KENWORTHY
MANCHESTER, Rumford Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. SYDNEY H. KNIGHT, 6.30, Youth Service.
MANCHESTER, Queen's Road Unitarian Church, Urmston, 6.30, Rev. P. B. GODFREY
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. J. MATHER, 6, Mr. WILLIAMSON
NEWPORT, Isle of Wight, High Street, 6.30, Supply
NORTHAMPTON, Kettering Road, 11, Mr. B. GODFREY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev., the Principal
PADDHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11, Rev. GORDON L. CLARKE, 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN B. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RYEMINSTER CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Ashkinson Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Dr. F. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. ARNOLD GRAVES, 6.30, Rev. P. BAKER MORRIS
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Supply
SHREWTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. L. REDFERN
SOUTHEND-ON-SEA, Eversley Road, 6.30, Rev. F. D. DAVIES
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Student, 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Rev. G. L. CLARKE
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pentrepoeth Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11 First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. J. WILLIAM DYER
TORRINGTON, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church of The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Congor Unitarian Church, 6, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month) Mr. C. S. DUNCE
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. KAPLING

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Messrs Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, Mr. M. J. WILSON
WELLINGTON, Services suspended—Enquiries—Mrs. WATTS, Tel. 46-272

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The Late Wallace Browning Taverner

The Memorial Committee wish to inform readers that the list of subscribers will close on 31st December, 1961. Donations may be sent to William Falkirk, 124, Chesterhill Road, Edinburgh, or to William Arthurson, 1 Orchardhead Road, Edinburgh.

Exceeding Last Year's

The annual Sale of Work at Rochdale, which took place on Saturday, 11th November, was opened by Mrs. Mary O'Brien, President of the Manchester District Women's League. Mrs. Mary Mills of Failsworth presided as Chairman and the dedicatory prayer was offered by the minister, Rev. F. W. Barr. The sum of £500 was raised, once again exceeding that of the previous year.

Anniversary Dinner in House of Commons

The First Anniversary Dinner of the Strand Unitarian Church was held in the House of Commons on October 21st, by invitation of the Rev. R. W. Sorensen, M.P. The guests included Sir Adrian Boult (Church President), Rev. John Kirby (Secretary, General Assembly), Rev. E. D. Davies (London District Secretary) and the ministers, Revs. Robert Taylor and Dr. Jeremy Goring.

Tributes were paid to the high standard of preaching and organization during the church's first year. The message was always based on a positive Gospel related to present-day problems, and that was why so many had found light and strength in attending the services.

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Patriarch of the Czechoslovak Church

On October 29th the Patriarch of the Czechoslovak Church, Dr. F. Kovar, handed over the office of Patriarch into the hands of the newly elected officer to this post, Dr. Miroslav Novak (known to many Unitarians in this country) present Bishop of Prague. This is the first time that a living Patriarch has handed personally his office to his successor. The solemn service held in the Church of the Headquarters was attended by all the Bishops of the Church, ministers, officers of the head Council and representatives of different churches in Czechoslovakia and even from abroad. The Ecumenical Council was represented by its officers.

The *Inquirer* is received and read regularly in Prague.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS 7554 Editorial: EUS 2912

Marriage

Dove—Birks. At the Old Meeting House, Mansfield on November 18th, 1961, by the Rev. Kenneth Sherratt, Herbert Dove of Hexham, Northumberland, to Kathleen, daughter of Mrs. E. M. Birks and the late Alfred Birks of Park Lodge, Mansfield.

North American Conference 1962

Provisional plans from the American IRF Committee for next summer's conference include an American "Anglo-American Flags Week End" outside New York, sight seeing tours, one-and-a-half to two weeks, IRF Conference in New England, "Grass Roots" Tours designed to acquaint Europeans with a particular area and aspect of American living, independent travel with help with hospitality. Americans hope to pay for "Europeans Flags Week End", tours, IRF Conference; Europeans will have to pay return travel New York-Europe, some food expenses on tours, travel expenses to and from "Grass Roots" tours, and all independent travelling. *ALL POTENTIAL AMERICAN IRFERS NOTE*:—The British Committee suggests that not less than £200 is a reasonable figure to aim at for next summer; that no transatlantic travel is organised; that you should immediately write our American Conference contact Douglas Copley, 41, Bollin Drive, TIMPERLEY, Altrincham, Cheshire, who is pooling travel, visa and conference information.

Mrs. J. Jones

By the death of Mrs. J. Jones, Kilburn Unitarian Church has lost a zealous and devoted member who attended the Sunday services for over 50 years. We can truly say of her what was said by Dr. Mortimer Rowe concerning another eminent Unitarian, Mrs. Edith Martineau, "So dear to her, in her religious faith, was her church and its fellowship, that Sunday by Sunday, no matter what the effort, she was there to share in the worship". Advancing age, and a tiresome journey never kept her away. Only her husband's illness and the need to remain with him, prevented her attendance during the last months of her long life. She was also heavily interested in the I.D.P.A. and in the Women's League, and rarely missed their meetings.

Mrs. Jones was cheerful and efficient, uncomplaining and unselfish. Florence Nightingale once said of General Gordon, "You could not say he was the most unselfish of men. He had no self". That is the kind of remark that could fittingly be made about Mrs. Jones. She obviously knew that, "Love thinks about its obligations and not about its rights". Even in her last illness, while in hospital, she was not concerned with her own pain, but about her husband, and the extra work others would have to do. Almost apologetically she said, "But I can't do anything now, can I?".

Her fifty years' active membership of Kilburn Church will long be remembered, and her unselfishness and zeal will continue to be an inspiration to all who knew her.

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